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C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

Revelation through Personality

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Problems and Principles in the Textual Criticism
of the Septuagint

Tadao Aiura

The Political and Moral Leadership of Isaiah

James Philmore Collins

The Place of the Hexateuch in Religious Education

Mary Coxhead

The Bearing of the Life and Teachings of Jesus
upon Revolution

Ed Cunningham

REVELATION THROUGH PERSONALITY

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INTRODUCTION

When a concept is found that bears particularly rich harvest there is a tendency to divest it of its fruitful qualities by the practice of forced production. Personality is such a concept, and there is a danger that those who are most concerned about its welfare may sap its growth by pre-mature forcing. The concept "personality" is richly rewarding, but the writer feels that it has been used with far too great a freedom, even by those who seek to stand as its exponents in the realm of philosophic thought, (not to mention the psychological, and the common connotation given it by the man on the street). Such freedom of usage, making the term to cover areas so wide, is too much for the well-being of its inherent-potential values. It is a common mistake to make one key fit all the locks, if it proves to be useful in some. Urged on by enthusiasm, several of our leading thinkers have said, in effect, that personality is the key which will unlock the riddle of the universe. Our knowledge is, at most, an interpretation dependent upon a very limited experience and outlook. For one, the writer is satisfied to allow the many other keys, forged by the minds of men, to remain on the key-ring, while pointing out that this shiny new key, personality,

has a place along with the rest; and if it should prove paramount among them, in time men will know it, by the influence it has in giving greater understanding to life. No dogmatic assertion of supremacy is ever a substitute for demonstrated value.

Someone may point out that, in this instance, the argument of assertion versus demonstrated value runs in a circle; for demonstrated value must necessarily find its stage for action in personality. However, it is quite another matter to declare that personality is the value. Such an approach seeks to force the value whether it is there or not.

With a constant effort to guard against pre-termining what may or could be its area, and its value, let us hasten on to make some observations of what our subject is to be.

Man is the most attention-provoking of all the objects that we find in our world. It is concerning the understanding of man and his life, under our term "personality," that this study is made; with an eye toward the nature of man in his relations to God in the religious, rather than in the metaphysical sense.

To those who have received an adequate introduction into the realm of religious thought and its history, it immediately becomes apparent that this

"animal calling himself man" is, first of all, religious; and, that this feeling, which is so constantly attached to man from the time that we can trace his development out of the organic evolutionary process, is confined to him. From the time in the great evolutionary process that we define him as man, he has in some manner shown religious feeling. Modern methods of treatment of ancient records and customs in the discovery and application of meanings have uncovered increasing evidence to document this fact. Why is this true? As long as the now discarded interpretations of the creation of the world, and of man, were in authority, it was comparatively simple to regard man as a separate creation, and to hold that God had made him a religious being, "in His own image."

Scientific development and the scientific mode of thought have made such a position no longer tenable; and indeed, if science should suddenly become extinct, there is little reason to believe that the minds of men would descend to the valleys again; for he could not forget the larger horizon, having once viewed it. Man has developed to his present stage as a part of the whole process of development, and to say that he was given a unique creation in time and space, or, to say that those qualities that mark him off from the

animal world are gifts once given him in their present form, is without support. That he is different, and that his religious nature constitutes the primacy of these differences, is brought forcibly to us by the preponderance of the empirical evidence that modern knowledge has given us. Man attained and was not "handed out" his present attributes and potentialities. I think the best solution to this problem is offered by the theory of creative evolution; which says, in substance, that, at some point in the evolutionary process, when the intelligence and potentialities of man had developed sufficiently, there came a creative act on the part of God which made possible man's self-consciousness, and directed him toward the greater purpose which the Intelligence responsible for the creation had in store for him. It was thus that man came by his power of introspection, and began to manifest his religious feelings. It was this power of introspection that made it possible for him to become a person. The animal world is void of "inner-sight" or self-consciousness.

When we appraise the best that has developed through the age-long process of progressive development, ⁽¹⁾ we find that it is, unquestionably, to be

(1) Development is used to include evolution and that spiritual growth beckoned on by the goal ahead. The process of change that takes place outside self is evolution.

found in developed personality. To say that personality as we find it today is the ultimate goal of the developmental process is not the intention of this assertion - though that may be true. However, we can, I think, find in this highest culmination, so far - of life in or of the creative universe as we know it - the potentialities of what personality in a more highly developed stage may mean. It is in this aspect of evolution that values are brought to a focal point and illuminated. It is here that we find a culmination and integration of all the best that has had to precede our present stage, in a long and slow growth.

Where can we hope to discover a more significant point on this ascent, where find a more meaningful relationship to God, where better seek to discover the manner in which the Supreme Intellect, the Creative Purpose, the Spirit behind the universe, reveals Himself to His greatest handiwork - Man?

Without developing a polemic for this point of view, cannot we immediately perceive that in the creation of potential personality, God put into man something that is akin to His own nature? It is this personality, as the center of values, and the medium between God and man, with which we are concerned.

To think of the creator as something less than the

creation would be begging the question at best, and at worst, it would be an absurdity. Without becoming lost in a maze of logical explanation, can we not see, too, that it is only reasonable that God should utilize the highest form of creation through which to reveal Himself most fully, in which to display His own character; and that He would further creation by imparting something of His own creative vitality to man?

Imparting something of His own creative vitality - why do we say that? Is it that men desire to become gods? If it were the ambition of men to become god-like, well and good; but men could hardly know how to approach god-like character and nature were it not that there is a certain kinship, an element corresponding to God, within themselves. God cannot reveal Himself to something totally foreign to His own nature. It is only through the realization that man is a spiritual being as well as a physical being that we are able to apprehend the nature and character of God, through revelation. If God did not reveal Himself - then man would be helpless to attain knowledge of Him.

We are seeking to find what part personality plays in God's revelation to man. What will be the content of revelation depends on what is contained in the concept, God; but whatever that may be it must still

follow, that revelation holds to the same mode and means as long as revelation is found to exist. The nature of God, or the doctrine of God is purposely omitted in this study since it is obviously an impossibility to take into account all the material related to our subject. Such a doctrine is not wholly necessary to the understanding of what we have before us, and those attributes of God which are needed and are germane to the subject, will be introduced on occasion.

God reveals Himself in many ways, as we shall come to see later, but in none does He so completely and satisfactorily reveal Himself as He does in and through a living personality. Anyone who will take the trouble to look through a list of the books that have come from the pens of leading philosophers and theologians during the past twenty-five years will be struck by the great number of books that have been written around the central theme, "personality." If nothing more, this is at least an indication of the growing interest that has been, and is being shown in personality - human and Divine.

Perhaps a statement which declares that the highest revelation of God is through human personality appears utterly without foundation to some; to others it may well appear to be the "common sense" truth. If it be

true, as I believe it is, what possibilities, what responsibilities, what manifold scope is given to the personality of man! Not only does God find His highest form of revelation in man, but it is through men of great personality that others come to know God. We may assert the existence and character of God, we may shout it from the housetops - but unless He finds His way into the human personality, little notice will be taken of Him. We shall see how it is that personality plays this two-fold role in revelation. Personality turns upon itself, continually storing up greater knowledge and understanding; and at the same time gives to others - but, like the "burning bush," is never consumed.

We are dealing with two terms that have the widest and most diversified meanings. There are hardly two thinkers who will agree on the meaning of either personality or revelation; yet they can have distinct meaning for any who will define them thoughtfully - meaning that is challenging to thought and to life. An understanding of these terms furnishes us with our first problem.

Part I

PERSONALITY AS THE RELATING FACTOR BETWEEN GOD AND MAN

Chapter I

PERSONALITY

Definition: We assume to know much about the universe, and yet have treated as unimportant the sole vehicle by which that knowledge was made possible to us, and at the same time that crowning gift of mind and personality which has given us a certain superiority over all the facts and objects of the universe that we know. Personality is something of a mystery, and yet it is the greatest, the largest fact in our world of human experience. When we seek to define it we find that definition will not contain all its meaning and we are forced to satisfy ourselves with the noting of certain characteristics, certain attributes which go together to make up what we shall mean by personality.

Many thinkers do not attempt any definition, saying that it is something which, because of its lack of fiber material, defies definition; others have offered working definitions, with a warning against setting them up too literally. The social psychologist has a way of regarding personality as "the sum total

of all one's characteristics." That means that my personality is a kind of collection of certain colored eyes and hair; appearance; temperament; habits; manners, etc. The important thing being, whether or not this collection which I have and which I may call my personality, is pleasing to others; am I acceptable to society; is my personality one which makes for the happy life - for the profitable life in my particular society? In brief, what is the sale value of my collected characteristics? This is not to be our meaning of personality. If the house is red, that may be important, but what seems more important is - what makes of that house a home? The body, we may say, is the instrument, the servant of personality. It gathers sensation. The body gives expression to the life and activity of personality. It is the seat and the means of the present personal life, but of personality itself it is no necessary part. Personality might exist without it.

J.H. Snowden, in his volume, The Personality of God, says, "Personality is the distinctive state of a person; and a person is an individual being endowed with consciousness consisting of perceptive and reflective thought, sensibility, and responsible will." Just what such a definition of personality might be made to

mean, depends upon what interpretation is put upon the phrase, "distinctive state of person;" for it is most certainly not merely a state of being. The meaning might be enlarged by showing how we develop from the stage of individual self-hood to the stage of "person-hood" in our personality attainment.

"Personality," says Hoffding, "is the last, perhaps insoluble, riddle." Personality might be described as the power of self-consciousness and self-direction, and the person as the center of self-consciousness and self-direction (the power of reflection upon one's conscious states). There are certain things to be noted in connection with personality which give us a very definite clue as to its meaning. These we may observe under four main headings: self-consciousness; unity; freedom; and worth.⁽¹⁾

SELF-CONSCIOUSNESS: "cogito ergo sum" - this means that self is both subject and object to itself. The one thing of which we are certain, and of which no amount of argument can rid us, is that I am. In spite of the miracle by which knower and known are the same, we have a direct knowledge of our own Ego. Descartes has said, "The locus of supreme certitude is somewhere

⁽¹⁾ Buckham, J.W., Personality and the Christian Ideal, ch. II

in the experience of the thinking subject." The subject-object self we all know as ourselves, an entity within our bodily frame, the existence of which we can never doubt, for to doubt it is to affirm it again. Along with this goes a consciousness of rational and moral self-hood. I have a mind; I think; I conjecture; I perceive, and I am conscious of this power. I also feel a responsibility for the well-being of myself. I am a moral self if I heed this consciousness. A sense of freedom accompanies consciousness of self, for we feel the power within us to know; to choose, and to act as we will. Character issues as the manifestation of my consciousness of self. This is given to all selves, and no one can doubt it.

UNITY: There is, in varying degrees, a power for integrating experience in every man. There is no better way of understanding this unifying process than as personality. The most highly developed personality is that one which is most nearly unified. By this is meant that if experience cannot be brought into a harmonious whole within the personality there is a great weakening, or perhaps it should be stated absence, of strength in the personality. When experience is unified and "inner blockings" are avoided, or removed if they come into evidence, the personality takes on a serenity and

a power which makes possible great transformation and creativeness.

Furthermore, this unifying power in personality makes us conscious of ourselves from the time that self came into our consciousness until the present moment. Who does not realize that he or she is the same self that has experienced life all along the way? This self-identity - this linking of the past with the present is not to be explained as an accidental happenstance of some "ego-centric predicament," as one school of philosophical thought (Neo-Realists) is wont to call it; it is not a mere matter of memory, for memory cannot create the self that I am and know to exist. In this we see personality as a unifying power which integrates all one's experience and the experiencing self into one conscious, harmonious whole.

FREEDOM: "Whence comes this free will in living creatures all over the earth, whence, I say, is this will wrested from the fates by which we proceed whither pleasure leads each, swerving also our motions not at fixed times and places, but just where our mind has taken us?" -Lucretius, De Rerum Natura, II, 251-60⁽¹⁾

The question, "Is man free or determined?," has

(1) Compton, A.H., The Freedom of Man.

been one of the most constant and perplexing questions that has haunted the mental powers of men since the time rational thought began. It has been refuted as often as affirmed; but as for proof, indisputable evidence is lacking. The most powerful and satisfactory answer to this question is that we are conscious of our freedom and no amount of argument can change that consciousness. Freedom is a part of our consciousness. Arthur Holly Compton, one of the leading physicists of the present day, speaking on the question of man's freedom, after having advanced the arguments held by mechanists down through the ages, said, "But I am conscious of my freedom to move my hand as I please." Freedom is one of the essential characteristics of personality. Without freedom personality would be an empty shell. The freedom of which we are conscious is the freedom of self-activity. Personality is to be understood as an activity; not as something static and complete. Activity of the self in matters of choice, and setting up of goals, is a part of the freedom of a self-conscious person. When we take part in the great causes of spiritual and moral life, we do so as free persons. Personality, to exist, demands freedom.

WORTH: "I will make me a man more precious than gold." This is the culminating property of personality.

Virtue and moral reason bring to man a consciousness of worth. Below the self-conceit of a man there is a deep sense of his own potential worth. Personality is that underlying foundation upon which the validity of self-worth rests. There is nothing of greater worth in the world than persons. All else is judged as relative to this highest value. Such a concept of worth leads a man to look upon himself, not as a means to the advancement of something other than himself, but as an end in himself. Furthermore, this means that he will regard others in the same way, not as means, but as ends.

No man exists by or for himself, alone, but as one of many persons making up the social group. "Personality is in its very nature relatedness, and yet, uniqueness."⁽¹⁾

When we take these four properties of personality together, namely: self-consciousness, unity, freedom, and worth, we gather up the meaning of personality in a world of persons. Such treatment of the concept, personality, is not exhaustive nor adequate to its meaning. The very vitality and inclusiveness of the term lifts it out of the realm of definition and classification. We have said that it is a mystery, and it remains such; although we are able to guide our usage of the

(1) Buckham, J.W., Personality and the Christian Ideal, p.21

term along certain rather definite channels of thought.

Meaning of personality in life: "The advancement of society is almost wholly through the personalities of great leaders."⁽¹⁾ None need reason long to see the force of this statement. It is the innovators of religion, philosophy, science, government and industry that have moved society along its slow, halting way. How can we explain our present social status without giving a large place to Socrates, Plato, Plotinus, Augustine, Paul, Jesus, Galileo and a host of others who have played such a prominent part in a developing society?

Sabatier, says, in his Outlines of a Philosophy of Religion, "The supreme revelation of God shines forth in the highest of all consciousness and the loveliest of human lives." Personality thus perceived is both a process and a product; never being wholly completed. It gathers the highest into itself and portrays it in life. Society, being a group of personalities of differing strength and development, is given dynamic volition and purpose through the part that this factor lends to the whole of our widely diversified lives. Personality becomes creative on the one hand and institutional on the other, receiving from the fertile grounds of the Highest Order and establishing it in the social

(1) Flewelling, R.T., Creative Personality, p.289

order which is the order of personality. This growth on the part of personality produces something new, something that was not there before, bringing with it increased insight into the nature of things; into the values of the world.

If we say that there are values in the universe we must see also, that these values are made manifest in human beings - persons. Of all values, human values are the supreme ones, the ones we live by, die for, and which alone survive the changing order. Personality, in its constant, necessary activity puts these values into practice. It is in and through persons that values receive their significance. Remove persons from the equation of the world and values become as impotent as they are unnecessary. Values must be incarnate in life and its associations before their reality becomes measurable. This they do in personality. In turn personality must be shaped in the "white-heat" of eternal values.

We are social beings, and for our complete development must be in a social situation. Personality can be developed only as we come into contact with others. Society is as necessary to man's development as "mundane atmosphere." Through the process of the carving and wearing effect of social friction, emerges those values

and properties which go to make up the person.

Man is planted in the rich, fertile field of eternal realities, and from them takes food for strength and growth. The real growth of any man is the growth of his personality. Growth demands freedom. The utterance of truth calls for freedom. To live, to die and risk all for the sake of truth, is to utter an assurance of faith, a belief in God of far more meaning and importance than the repetition of all the lip-phrases in the world. Personality has never realized itself at its best; has never come to full expression, until it is thus free from itself, free from every lesser wish. We see Socrates at his trial, standing before his accusers and the Athenian people, and we see Jesus before the Sanhedrin and Pilate, and realize the strength and greatness of a personality freed from lesser things.

Personality alone can add greatly to society. "The greatest gift to society is the gift of great personality; for in realizing himself the individual brings the greatest progress to the social order."⁽¹⁾ Personality is not to be judged by what it receives, but rather by what it gives. The most successful, fully developed personality is that one who gives most. Need a Christian stop to ask what the inner meaning of this statement

(1) Flewelling, R.T., Creative Personality, p.291

suggests? Does not Jesus Christ "stand out" as the greatest of all personalities that have ever lived in our world? He has given more through all the years, and gives more today than any other personality. He is society's greatest gift.

Again, the degrees or levels of personality are to be measured as achievement, for full realization comes by struggle and rigorous discipline. As stated above, this struggle and self-discipline comes by way of conscious self-direction, and life within a social order. When a self has achieved personality in this higher sense, he is able to turn life in any desired direction with effectiveness and in full consciousness of the highest motives.

All social groups demand moral self-control on the part of their members. We see this in the law code of Hammurabi and in the Decalogues of the Israelites, going back to Moses at Sinai. Personality, as we saw in our observation of its properties, implies moral self-control. Nietzsche's "blonde Beast" was a super-beast, but never a super-man. The fulness of personality is not realized until the individual has made personality captive to the summum bonum. Possession of the highest personality is incompatible with the practice of selfishness; yet this must not be interpreted to imply weak will or spineless-

ness. Certainly a study of the lives of great persons will show us that they were, above all else, not weak-willed or spineless. They display the most steadfast and uncompromising characteristics. What great personality side-steps an issue, fails to face a problem or discloses his principles only on occasion? Personality must contain the power of self-assertion when that is necessary to the best achievement - the larger good. (None will forget Jesus driving the money changers from the temple).

If the members of society were just so many "individuals" - so many closed systems, only physical force could hold them together. This is not so. Society cannot be accounted for in this way. Society must be regarded as a group of personalities, en rapport. The only bond of union between human persons or between human persons and Divine, is love. Love is that cohesive force which, working in and through responsive personalities, makes society and religion possible. Religion "is nothing external - no ritual or ceremony. It is an indefeasible element of personality; it is that bond of union between selves."⁽¹⁾ A person is a subject who loves and an object loved, or he is no person at all. "The sign and test of the true person

(1) Jevons, F.B., Personality, p.152

is recognition and reverence of the personal initiative of others." (1) The world consists of many minds, all alike, possessing personal initiative and real self-direction; all in final harmony - not anarchic. All actual minds are both public and universal.

The greatest personality is the greatest awakener of other persons. The greatest force for God in the world is the great, outstanding person, Jesus Christ, who awakens others from death to life; from darkness to light.

Relation of Perfect and imperfect personality:

"We know that we are imperfect,
but how do we know it?"
-Emerson

When we look upon ourselves as personalities we are immediately aware of how far we are from perfection. We may be strong, but in contrast to the Giver of strength, we are weaklings. Our attainment, beside the One who inspires us to attain, is but fractional. "It is the essence of human personality to be conscious of limitation, imperfection, incompleteness, and to look toward that which is perfect and complete." (2) Feeling his imperfection and being conscious of his potentialities, man is restless to attain to heights nearer to

(1) Howison, G.H., The Limits of Evolution, preface X
(2) Buckham, J.W., Christianity and Personality, p.80

perfection.

"To recognize a determined process of orientation in universal becoming, to affirm that this becoming is a progress, a process of realization on the upward path, a striving for expansion, a working toward the manifestation of the supernatural: that is to affirm that God exists. To grant in short that God acts on us in the way a person acts and to conclude that we should in turn deal with Him like a person also: that is to assert the Divine (Perfect) personality."⁽¹⁾

There is personality in God, or man himself is the supreme God. God lives and His life is manifested in ceaseless creative activity. This immanent and transcendent God survives time and change through the possession of enduring self-consciousness and self-direction, which is what we mean by personality. Imperfect though we are, and without true personality, we do bear a real relationship to that Perfect Personality - God. How shall we describe this relationship? Someone has said that it is as though one took a cup-full of water from the ocean. You have the same water that makes the ocean; yet you do not have the ocean. God is the Perfect Personality, the Giver of human personality. We are like Him, but we can never be Perfect Personality. God is the condition whereby I am developed in terms of person-

(1) LeRoy, E., Le Probleme de Dieu. Taken from, Christianity and Personality, J.W. Buckham

ality - the grounds of personality development. The Perfect Person is basic and necessary to the growth of human personality. For the attainment of human personality there must be that which is perfect.

We see ourselves related to the Perfect - a spark from the Divine fire; a ray from the Giver of light. In spirit, we are His images. God has stored something of His own Divine nature in mankind. He is the Creator, Giver, Father of every person. The God of religion is not a God who explains the world. He is a God who is superior to it and hence, overcomes it. The God who is a mere Fact will not engender religion and is therefore not God at all.

Professor Flewelling writes in his book, "Creative Personality,"

"The laws of nature get their constancy, not from any necessity within them, ... but from the uniform activities of a rational and purposive cosmic Intelligence. In our human experience, contingency is the privileged possession of personality alone. With the power of foresight, of reflection, comes the ability to act in a creative way upon the temporal series. We choose only as we see the before and after, and conceive the possible relations of events. We are thus enabled to direct events in a creative way. We are no longer quite mastered by a world of law and necessity; we ourselves become creators." It is thus that we may make the "assumption of personality in the cosmic Intelligence or world-ground. It is only

self-conscious and self-directive beings that can exercise freedom. A state of freedom is the sole condition of development, progress, or evolution."

As children of the Perfect Person we strive to be like Him - though we shall never attain it - for we cannot be satisfied with imperfection. Perfection leads us on and he who is conscious of imperfection can but follow. Daniel Evans has this to say concerning the relation of Perfect and imperfect,

"The ultimate reality registers itself in the human consciousness. Revelation is not in the outer realm, but in the inner through the outer The religious progress of the race means an ever deepening experience of the incoming of this Divine reality into its life, an increasingly higher level of interests on which the Divine and human meet, a constantly growing spiritualization of the media through which the divine comes, and a progressively larger interpretation of the meaning of this experience." (1)

It is a fact of religious experience that I experience the Perfect Personality, and realize the kinship which I bear to Him. I experience the Perfect and see myself as imperfect, but bearing likeness to the Perfect. John Caird has told us that "reason, following in the wake of faith, grasps the great conception that the religious life is at once human and Divine

(1) Bade, W.F., The Old Testament in the Light of Today, p.14

the conception that God is a self-revealing God, and that the highest revelation of God is the life of God in the soul of man."⁽¹⁾ The spirit of man whereby we know God is simply the Spirit of God Himself.

In this experience of Personality, like ourselves and yet wholly superior to ourselves, to whom we are spiritually related, we take part in a fellowship from which we receive our strength, knowledge and inspiration. If the Perfect Personality were wholly unrelated to ourselves there would be no opportunity for such a fellowship to take place. The real existence of the relationship stands as an impregnable rock, against which no argument to the contrary can prevail. The communion of human personality and Perfect Personality brings us close to the true reality of the nature of God and man, and the part they play together.

The area of common interest between Perfection and imperfection is to be understood in terms of personality. God reaches down to man, and man reaches up to God. To him who lives close to God the relation is most vivid, for it is a thing of the spirit. To those who seek it is revealed. How this takes place will be developed in the next chapter to which we must now move in order to come closer to the heart of our subject.

(1) Bade, W.F., The Old Testament in the Light of Today, p.14

Chapter II

REVELATION

"Where beauty is God is,
 Where duty is God is,
 Where truth is God is,
 Where love is God is,
 Where Christ is God is."
 - J.W. Buckham

Definition: Man has always felt the narrow, contracting boundaries of understanding that his intelligence imposes upon his restless soul. Through the surging and welling of longings in his heart he has been driven to find communion with that Spirit (Perfect Personality) which is akin to the spirit (human personality) that he knows to be within him. We cannot be satisfied with those things which appear to be real, and indeed we often mistrust them altogether. We seek to dissipate the mists, to widen our horizon, and gain a glimpse into reality itself. There must be something, we feel, beneath the disturbed surface of life as we view it - something which is deep, eternal, and peaceful. It is for this that our spirit searches, and it will not be satisfied until that deeper Reality is found.

This Eternal Spirit, this Perfect Personality, this Reality, we know to be God. Since the beginnings of the race the Mind of God has been speaking to the mind of man through symbols. To man, because it is only to such

a being, whose inner and permanent nature is of the same kind as that of the Being revealed, the revelation can come.

"Thou wouldst not seek me hadst
thou not already found me."

In this word that Pascal heard, amidst his restless search, the whole mystery of piety is disclosed. If religion is the prayer of man, it may be said that revelation is the response of God, but only on condition that we add that this response is always, in germ at least, in the prayer itself.

"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh findeth; and to him that knocketh, it shall be opened." (Matt.7:7-8)

No prayer remains unanswered, because God to whom it is addressed is the One who has already inspired it. The search for God cannot be fruitless: for, the moment I set out to seek Him, He finds me and lays hold of me. Religion is the subjective revelation of God in man, and revelation is religion objective in God. Revelation is as universal as religion itself: it descends as low, goes as far, ascends as high, and accompanies it always. (1)

(1) Sabatier, A., Outlines of a Philosophy of Religion, pp.32-66

He wills that He should be made known to us and that we should know Him. He wills it that we should know Him - this, we must see as the cause of man's desiring to know Him. The underlying assumption in revelation is the existence of God. The significance of revelation will depend on what is contained in the word God.

By revelation is meant, primarily, self-manifestation on the part of God. It is making Himself known to His creatures, in His character and His relationship to them. Revelation is not primarily the giving of information on the various themes of religion; the chief and central theme of revelation is God Himself, and revelation is self-expression. Revelation is rightly conceived only when it is seen to be primarily God's self-manifestation. But how is it that He can be both Revealer and Revealed? To this we may answer: in the same manner that we know ourselves. In spite of the miracle by which knower and known are the same we have a direct knowledge of our own Ego. May we not say that, just as "self" is the knower and the known, God is the Revealer and the Revealed? In so far as the analogy holds, "self" reveals itself, for in no other manner could we be conscious of it.

The Old Testament gives evidence of a gradual dis-

covery of God on the part of men, which is accounted for in the record, and can be best explained in fact by a deliberate and gracious self-revealing on the part of God. This act of revelation on the part of God has been taking place in the world through all time, never ceasing, never ending. It is part of God's eternal purpose, and therefore it is as real in the world to-day as it has ever been in any times past.

Revelation cannot be static, much less confined to a documentary form of any kind whatever. Nor can it be independent of human history any more than of cosmic and human development. All history must in fact be the vehicle of revelation or none. Revelation is universal in scope, developmental in process, culminating in a single divinely human personality who serves as a goal for further development and a medium for continued and increasing revelation. We look to history as a "Personality-bearing value."⁽¹⁾

What is the manner of revelation? God reveals Himself through life and action rather than through writing and speech. In act and fact, by doing; in actual life, God shows Himself to men. God reveals Himself by entering into the life of men, and expresses Himself in living history. We have heard the expression, "actions

(1) Buckham, J.W., Can we still believe in Revelation?, The Christian Century.

“speak louder than words” since childhood, and although this is a weak means of expressing a truth, nevertheless it is through actual life-activities that men come to know God. Just as a historic person cannot establish an eternal reality by asserting it, but can reveal it by incarnating it, does God make Himself known to man by incarnating Himself in man. Action alone can adequately express character; and it is character in God that men most need to know, and He most wishes to express.

Place of revelation in religion:

“My friend, the secret of life is not learned from the mouth of man. He who is brave enough to seek for an answer receives it. It is revealed to him.”
- Rembao(1)

The objective theory of revelation has been pretty well shattered by the modern scientific age and we have sought to develop a subjective theory of revelation. For this reason and for our purposes, the word “revelation” is employed to describe something almost the opposite of what is commonly understood by it. God does not reveal Himself to men through the media of external agencies; these must be understood as symbols, incomplete and inadequate in themselves for the revela-

(1) Rembao, A., Lupita, p.156

tion of God. God reveals Himself in and through human personality. "The Divine Reason within man 'is the candle of the Lord.' Conscience and intellect are God's prophets to the soul."⁽¹⁾

It is this view of revelation that is implied in the teaching of Jesus. It is the only theory that is compatible with unity, with continuity, and with the idea of development. There was a time when it was thought that God shut the world off from Himself and that for four-hundred years God did not reveal Himself to man. Today this is nothing more than a "by-word." Revelation wells up out of the consciousness of the prophet, and comes through the normal processes of men's minds.

"The self is the starting point and foundation of all our knowledge from the lowest and least up to the greatest truth. The inner world of the soul is a miniature copy of the great world, of the universe, and of God Himself. What we see without depends on what we are within."⁽²⁾ We must remember that we are part of the universe; and consequently when we look within ourselves we are looking into the universe - it may be into the very fountain and reality of the universe. "God holds the soul attached to Him by its roots,"

(1) Bade, W.F., The Old Testament in the Light of Today, p.13

(2) Snowden, J.H., The Personality of God, pp.14-15

says Plato. By descending into the depths of the soul we may find Him as surely there as in the universe about; and finding Him, we may be content, with Plato, to dismiss the "starry heavens." Reality, then, is to be found in the inner-sanctuary of personality, where it becomes a part of personal consciousness.

In order to be sufficient in itself and sufficiently attested, religion must have a sense of God as a living personal reality; and to that end, adequate evidence that He has revealed Himself. That is, religion needs to be reinforced by revelation in order to discover and maintain its true place among human interests. It is hardly possible to stop short of the conclusion that all truth, viewed in the light of religion, is revealed truth; not less so because, to so large an extent, it has also to be acquired through the strenuous exercise of the human reason. Spiritual truth, having to do with the highest values and relationships, attests itself as revelation at its highest level.⁽¹⁾ A revelation of God is present wherever a real religion is found. We must have faith in a general revelation of God. No religion is a product of culture, all religion depends upon revelation.

All religion is by its very nature revealed; this is what makes it religion, as contrasted with other

(1) Buckham, J.W., Can we still believe in Revelation?, The Christian Century.

forms of knowledge. When knowledge has been pushed to its limit we find ourselves confronted with a closed door. The agnostic perceives the barrier, and holds that it can never be penetrated; and this attitude, if the fact of revelation be denied, is the only one now possible to reverent and thoughtful men. The mystery of revelation cannot be dissipated, for, without it, religion itself would no longer exist.⁽¹⁾ "What have I that I have not received?"

Revelation implies the disclosure of a realm of truth which cannot be apprehended by sense, nor by ordinary process of thought.

"When we speak of revelation it cannot mean anything less than knowledge of the essential nature of reality. It must be added, however, that it means also an insight, a penetration, which satisfies not only a more or less powerful intellectual faculty in us, but one which gives our very being that point of contact which it needs for its vital power, for salvation and for the realization of our true dignity."⁽²⁾

Seers and prophets have testified that revelation comes as a gift; there must be a search, it is true, but revelation is not something which can be seized as booty. It is received without a price. The disclosure must be given. Revelation, taken literally, means an

(1) Sabatier, A., Outlines of a Philosophy of Religion, p.66

(2) Soderblom, N., The Nature of Revelation, p.101

"unveiling." Again, revelation signifies God manifesting Himself in the history of the world in a supernatural manner and for a special purpose. The revelation recorded in the scriptures is before all things a self-manifestation of God, as a God of grace.(1)

The modern mind sees revelation as making constant and progressive contribution to the religious life of man. It cannot longer be viewed as a communication once and for all of immutable doctrines which need only be held fast. Revelation is the creation, the purification, and the progressive clearness of consciousness of God in man - in the individual and in the race. "Revelation is in its very nature individual, as well as racial and social, and open, as well as definite and historical." (2) Today we see revelation as inclusive of all truth; universal, progressive, yet centering in responsive people, and culminating in a divinely human redeemer. The conception of revelation has progressed with the growth of enlightenment.

Intellect and revelation: The variation of views concerning revelation stands in close relation to the trend of the age and its ruling methods of work. The tendency to deny revelation may be due to a certain fatigue of the intellect after an epoch of great daring

- (1) Bruce, A.B., The Chief End of Revelation, pp.57-58
 (2) Whiton, J.M., editor, Getting Together; "Revelation," J.W. Buckham. -p.176

in metaphysical thought. Or it may be that our times demand that all, or nearly all, of our attention be directed toward those problems close at hand which have to do with more "worldly" things; leaving no strength for metaphysics.

"What cannot be known cannot be revealed."

The portals of revelation in the human personality are three: the intellect or understanding; the intuition of infinity, with its emphasis on feeling; and the urge of the ideal, or the conscience. The task of the intellect in revelation is as important as it is extensive. First and last the intellect constitutes an indispensable control. Without its weeding and trimming, the plant of religion will grow wild. We cannot follow a theory of revelation which an appeal to the facts of experience does not sustain, and which in the interest of sound religious progress should no longer be suffered to go unchallenged. The criticism of the understanding is essential. Religion seeks to grasp the history of revelation in its concrete reality and renews itself in contact with this reality. Error and confusion result, however, when the role of the intellect is changed from that of control to that of source of knowledge.

"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb.11:1)

Revelation cannot be grasped by a man otherwise than by faith. Faith cannot be satisfied with anything less than God Himself, as He has revealed Himself. Through the channels of the consciousness of infinity and the urge of the ideal, revelation of God comes to man. To Jesus Christ we may look as the "author and finisher of our faith."

"God has put eternity into the heart of man."

Revelation introduces the soul into a higher world than the material, where the soul can breathe deeply and freely.

Revelation has its peculiar content, its own proper subject and province. It expresses the will of God toward man, whether in a particular case or in general; denotes how, in conformity with true godliness, human conduct is to shape itself. If it speaks of the nature of God and His relation to man, it is only to declare the more convincingly how men should live and act in accordance therewith.⁽¹⁾

God introduces His deep-laid and mighty moral plan

(1) Ewald, H., Revelation, its Nature and Record, p.7f

into the mind through the glowing forms of the imagination; in the splendid pictures and symbols of the moral idealist, He gives intimations of His infinite purpose and loving-kindness for our race; in the vast and blazing scenery of the Christian imagination working upon Christian duty, "He brings to an apocalypse His redeeming decree, His endless saving grace." (1)

Inspiration is the first and fundamental effect of revelation. Because revelation was transformed through inspiration into clear human thoughts and words, it became operative in humanity. Inspiration we know ~~we know~~ as being certain effects worked by the Spirit of God in the souls of men, enabling them to understand revelation and to make it intelligible. (2)

Where is the thoughtful man today who has not broken through the thin crust of his daily life, and caught a glimpse of those profound and obscure depths beneath our consciousness? Who has not felt within himself a veiled presence and a power much greater than his own? (3)

"The glory of God in the face of
Jesus Christ."

Through revelation the veil is removed as from

- (1) Gordon, G.A., Revelation and the Ideal, p.34
- (2) Seeberg, R., Revelation and Inspiration, pp.51-70
- (3) Sabatier, A., Outlines of a Philosophy of Religion, p.66

the face of a person. The veil is not of God's making; it is created by human ignorance and perversity; it is the screen by which man shuts from his vision the world of reality, the world of God. This is the reality by which man sees his own soul; the light which many fear to face - it is too bright, they cannot look upon it.

"Everyone that doeth evil
hateth the light, neither
cometh to the light, lest his
deeds should be reproved."
(Jn.3:20)

Revelation and intellect are supplementary; neither can attain its fullest meaning and significance without the other. Revelation gives content material and intellect interprets, giving logical application. One calls for the other and, in the absence of either, is lacking. Revelation requires both to be present. Truth requires us to use all that is available if we are to be successful in its attainment.

Media of revelation:

"God fulfills Himself in many ways."

Revelation, we have said, comes through the normal processes of the mind. Mind and revelation are the two "givens" essential for our knowledge of God. Let us look at some of the agencies or media which carry a

revelation of God to men. We may apply the word "revelation" to nature when nature is understood in the light of religion. Nature embodies the will of God; and wherever the veil of human ignorance is lifted from the face of nature, the glory of God is revealed - i.e., revealed through nature as a symbol of God.

Sabatier has observed that "the world is ruled by symbols, not by science." Nature does not define God, but when we view the majesty of the mountain peak towering into the sky, or the grandeur of the endless plain we recognize that here we are witnessing a majesty and grandeur that is like that of God. In the same sense we say that God is like a Father, or that He is Light. This way of viewing nature as a symbol of God does not carry with it the idea that God reveals His pleasure or displeasure by creating rainfall and victory or drouth and defeat; but rather that something of the nature of God went into His creation of the world as well as into man.

In the science of nature there has been a manifest approach to the order of Divine Mind. Copernicus took away a veil from the face of the solar system; Newton removed another veil; Darwin yet another, and the physicist of today is taking from the countenance of the cosmos a dark covering that has for ages made

her an enigma and at times a horror.⁽¹⁾ In this discovery of the larger truths of nature there has been given a constant and growing revelation. Sabatier has reminded us that "the true religion of science is that which holds research itself to be holy, the steady ascent of the spirit toward the larger light." Science is possible only because this is a Logos world, a world of Eternal thought and reason. The larger and better order of scientific truth is also revelation. Wherever there is a searching after and a consequent discovery of truth there is an increasing revelation of God. God, our God, is a God of Truth. In and through Truth we find Him. Truth becomes a disclosure of the nature of God.

Above the objective world and that of science; yet within it, is the truth of the world of Beauty. The world of the beautiful is a world of law, of correspondence, of reason, as well as of feeling, and thus a world of revelation. Man, as he emerges from the lower orders of life, has the capacity for the beautiful, but neither a true knowledge nor a true love for it. These could hardly exist except as the Author of beauty has been calling them out in the soul of generations, unfolding His own eternal beauty to the

(1) Gordon, G.A., Revelation and the Ideal, pp.1-35

seekers after the beautiful. All true beauty is revelation. Beauty is the "seal-ring" of God; whatever bears its impress, in so far, is His. This does not mean that the outer world is the highest, or even in any sense an adequate revelation. If we try to make of Nature a complete and sufficient revelation, we shall find ourselves, as Fichte warned us, far enough from God. However, no part of God's universe is so far from Him as not to reveal something of its source.⁽¹⁾

Nature and truth and beauty contribute greatly to the revelation of God as symbols of His nature but there are other media closer to the lives of men that are even more rewarding. What worker in a lofty cause has not perceived within his own personal activity, and saluted with a feeling of veneration, the mysterious activity of a universal and eternal power?⁽²⁾

"His servants shall serve Him; and they shall see His face." And again, "He who would be greatest among you shall be servant of all." Never is God so real to us, never so beautiful, never so great, as after we have performed an act of unselfishness. Immediately the soul grows larger, its outlook more splendid. God seems the great reality. All through life there shines a new morning. Through service the eyes of the blind

(1) Whiton, J.M., editor, Getting Together; "Revelation,"

J.W. Buckham
(2) Sabatier, A., Outlines of a Philosophy of Religion,
p.66

are opened, the ears of the deaf are unstopped, and the dumb given speech. In service God is to be found at work in and among men, and the reality of His nature opens itself to men.

God also reveals Himself to men through suffering. When men suffer they are given insight into some deeper meaning of God and His ways. "Suffering hollows out the soul as a cup, that it may be filled more full of joy." Did not even the Israelites, who were the "suffering servants" of Jehovah, gain a greater meaning of their God when they were exiled to Babylon? Suffering is one of the ways in which God brings His children into a clearer understanding of Himself.

Revelation through service and suffering bring us into closer knowledge of the character of God for they are channels for the central, continuous stream of revelation.

Character requires action for its expression. It is the character of God, through revelation, that men must ascertain if they are to know God. Character attaches meaning to itself by moral truth, and moral truth comes through the medium of personality. It is a revelation, whose ultimate source must be Perfect Personality.⁽¹⁾ It is in the sphere of human life that

(1) Whiton, J.M., editor, Getting Together; "Revelation," J.W. Buckham

we find the deep eternal meaning of revelation. What God does for us here is the great, the infinite thing. God enters human life; and when, in the soul of men, God's character becomes a call for a new heaven and a new earth wherein dwelleth righteousness and an assurance to this end, then revelation stands forth as one of the sublimest words in human speech.

That we may catch a glimpse of the noblest revelation of God we turn to see the Perfect Personality revealed through our own human personality.

Chapter III

GOD AS REVEALED THROUGH PERSONALITY

"I could not believe in God if I did not find Him in my own personality and that of others," might well express that attitude of mind, which, today, seeks honestly and reverently to come to a knowledge of God. If I am to see God in and through my own personality and that of others, first of all there must be an adequate personality development on our part to make such revelation possible; and secondly, we must realize that God as revealed through personality is going to be a different God than that God which the Israelites saw revealed in storm and lightning, pestilence and drouth, and other natural phenomena.

We all have the potentialities of development, of achieving, of becoming, and thus of perceiving the character of God. Revelation made in the depths of the human soul remains individual and subjective. How can it be made an educating, saving power? If Leibniz had been right with his theory of windowless monads we would be in a "blind alley;" but social philosophy has sufficiently demonstrated that no individual exists either by himself or for himself alone. A vibration set up in one soul resounds in kindred souls. An illuminated consciousness, illuminates in turn.⁽¹⁾ The

(1) Sabatier, A., Outlines of a Philosophy of Religion.

moon is a dark body, having no light of its own, but it does have the capacity to catch light from the sun and reflect it to our earth. We are not the source of our own light but we are able to receive light from the Light of lights and reflect it one to the other.

God, wishing to speak to man has chosen persons through whom to carry His message. Men look upon the chosen as innovators, for they go beyond tradition and cast it off as an outworn shell. God is not circumscribed by tradition. He becomes articulate and active in the world through the inspired lives of men and women. The truth revealed to them, which they in turn reveal to others, is Divine because it comes from the Father of spirits. The vessel into which God pours His truth is earthen but the truth is Divine.

Every general revelation was once individual. God cannot reveal Himself to other than one who is capable and ready to receive it. Never are all the people ready for new and higher vision; and the only means for conveying or bringing it to them is through those personalities who are farther advanced. The prophet is always ahead of his time. A revelation comes to the individual and he carries it to others. This is the actual way of revelation.

Revelation is inner, because God, not having

phenomenal existence, can reveal Himself only to spirit, in the piety that He Himself inspires. "If the light that is in thee be darkness, there will be darkness round about thee," said Jesus. Illuminated within, the soul of Christ saw everywhere the signs of God. Caiaphas saw none.

When God wished to give the Decalogue to Israel, He did not write with His finger on tables of stone; He raised up Moses, and from the consciousness of Moses the Decalogue sprang. "He sent His only begotten Son into the world" Thus God reveals Himself in the great consciousnesses that His Spirit raises, fills, illumines men, one by one; they leave a track of light upon history which brightens and broadens to the perfect day.⁽¹⁾

We have seen that personality is an ever-growing, expanding process which can never be fully completed, since it comprises all our experience, and experience is progressive, not static. Personality-development is toward the attainment of Perfect Personality - toward the godlike life. This being so, revelation through personality can never come to an end - there being none. It continues to develop and expand in proportion to the greatness of personality in the

(1) Sabatier, A., Outlines of a Philosophy of Religion.

individual. Therefore, the greatest revelation comes through the most highly developed personality.

Revelation, as we have seen, does not reach us from without; but as a personal experience. Revelation does not convey truth as an objective phenomenon. The "experience of truth as such is not only essentially personal, but presupposes a unified personal universe." (1) We must see not only that God does not reveal Himself objectively, but also that He is not an object to be revealed. Truth concerning God if it is to be had must be consistent with our human, personal experience of God; and this experience which the souls of men know, is an experience of personality.

Each individual personality seeks, in its own right and for its own development, to know the true nature of that Perfect Personality to which it finds itself unmistakably and forever bound. "We are bound up together in the bundle of Life." Whatever we find to be true for ourselves must also be true for others; truth thus not being confined to the subjectivity of one's own reflections. "This implies, that apparent individual personality is much more than mere individual personality, since the search for final truth is present in individual experience." (2)

(1) Haldane, J.S., The Philosophy of a Biologist, p.116
 (2) Ibid., p.116

The nature of Perfect Personality is revealed in personal experience; this being limitless, the nature of God is constantly being revealed more adequately. In this personal revelation is to be found the key to the understanding of Perfect Personality, and the essence of religion.

The Perfect Personality is the source of human personality. God expresses and gives form to Himself in human lives. Creativity is one of the attributes of all personality, whether it be human or Divine. This denotes activity; and the fact of human personality bears witness to the creative-activity of God in the world. In a word, human personality by its own witness reveals to itself the Perfect Personality of which it is a counterpart. The human soul rises to the challenge of those words of Jesus, "Be ye also perfect, even as your Father in Heaven is Perfect," because it is able to comprehend, though its own potential-nature, the higher flight God-ward. Knowledge of the nature of God by way of revelation through personality cannot but increase, ever leading one on "The Way" - till knowledge of the Perfect becomes too great for our poor symbols to express.

God created man "in His own (spiritual) image," even in the image of Himself, and He also created the

channel of revelation that man might come to know his Creator, and be more like Him. God could not have created man and withdrawn never again to come near. God cannot act without purpose. God did not create human personality that it should be put apart from Him; never to know the Perfection from whence it came. God "creates creators that He may have besides Himself, beings worthy of His love."⁽¹⁾

God as Perfect Personality means that I am loved by a good and all-powerful Person. "When we speak of a personal God we mean self-consciousness and self-direction - a will out of which all that we think of as finite proceeds."⁽²⁾ The universe becomes friendly. Goodness is on man's side. Though my body be open to harm and death; nothing can destroy my soul unless I will it. God is near - round about. He is nearer to me than "hands or feet." He not only presses near me but He is within me - the Spirit of God in man. Mahatma Gandhi has said, "If I did not realize the presence of that living, speaking God in me, I should become a raving maniac."⁽³⁾ He is a God to whom I can be grateful; in my heart I can be thankful to Him, for He is a God who loves me and whom I can love in return. The Perfect Person never ceases to yield greater knowledge of His

- (1) Bergson, H., The Two Sources of Morality and Religion.
 (2) McConnell, F., Is God Limited?, p.243
 (3) Buckham, J.W., The Humanity of God, p.199

Divine nature to His children. Through spiritual communion in prayer, through cooperation in perfecting the social order, the constant and increasing revelation of God comes to men.

We see the universe as somehow endowed with life and soul - not just so much mass existing in time and space. "We may regard radiant energy as the life-blood of the cosmos."⁽¹⁾ Perfect Personality is the source from which it radiates. Just how this phenomenon of exchange of energy takes place we may not know but it does take place or the universe could not continue. In the realm of nature we observe that through activity there is a loss of energy; but spirit gains energy through activity. When the activity of the exchange between God and man and the activity of personality in the world becomes greater spirit will show multiplied strength.

If the Spirit of God is to increase in the world it will be through human personality. As personality becomes more and more prominent in the working out of the world's problems, God will be made manifest in greater and greater proportion. Sabatier writes, "Religion is propagated only by religious men."⁽²⁾ It is the factor of personality in the fibre of man's nature,

(1) Boodin, J.E., God, p.83

(2) Sabatier, A., Outlines of a Philosophy of Religion, p.313

with its ever constant development that makes real the knowing of God in our life. As long as personality exists upon the face of the earth and intelligence continues its upward climb, revelation cannot but be a part of man's whole experience. Through the medium of human personality we feel and know Him as a "Sacred Personal Presence."⁽¹⁾

Spiritual things are spiritually discerned. God is Spirit. Man has a soul. If God is to be recognized by man it must be by His Spirit. Spirit speaks to spirit. Perfect Personality in its manifold activities communicates itself to human personality. There are no periods of calm when there is nothing radiated from the Supreme Personality for He is forever and continuously active. He cannot be otherwise. Human personality being God's special care, we are bound in an "inseparable fellowship" with Him. He expresses Himself in our personalities and we cannot develop without His Divine energy. We could not become persons without our own cooperation and an impartation from above.

God is accessible to men at all times and by co-operating with God we help create a "new heaven and a new earth," the New Jerusalem - the city of spirits.

(1) Buckham, J.W., Christianity and Personality, p.102

Reality of the nature of God:

"For Mercy, Pity, Peace, and Love,
Is God our Father dear:
And Mercy, Pity, Peace, and Love,
Is man, His child and care."
- Wm. Blake

God, we have said, is Perfect Personality; He is Spirit. "The conception of truth, whether relative or ultimate, presupposes a world of one personality." (1) If this were not true, there would be nothing with which truth could be consistent. I cannot do better than quote Professor Haldane in this connection:

"The authority with which the search for final truth appeals is therefore a manifestation in us of personality embracing all individual personalities, and rendering the partial interpretations of our experience fundamentally consistent with one another. This is what we refer to when we speak, in the language of religion, of divine truth, and use the word God to designate the all embracing personality in whose existence ultimate reality exists." (2)

The foundation of all scientific investigation is trust in the objective experience of individuals, and it is in this trust that the All-embracing Personality is experienced.

God as revealed through personality cannot be less

{1} Haldane, J.S., Philosophy of a Biologist, p.116
{2} Ibid., p.117

than a personal God. Revelation through personality "elevates God above the impersonality of the external world, thus showing its superiority to Pantheism." (1)

Perfect Personality is both immanent and transcendent. This is not a contradiction. It cannot be otherwise. God is in man but God is also above man. Who will say that by gathering together all the works of a great painter you have the painter; or by collecting the books of the author you have the author? Personality creates and is in its creation; and yet it is more, it is greater, it transcends its manifestations. "At the same time, while it prevents confusing God with the world, personality suggests and clarifies His immanence within it. For by its very nature personality is both transcendent and immanent. It exists in itself and at the same time goes forth from itself into that which is other than itself." (2)

God is the only one that can mold a personality after the image of His own likeness. My own personality is given meaning and validated only through the Perfect Personality. In this light our revelation of God through personality shows us that there is and can be only one God. "He must be the One Supreme Person in order to be rationally related to other forms of being." (3)

{1} Buckham, J.W., Humanity of God, p.58
 {2} Ibid., p.58
 {3} Ibid., p.59

We have spoken of God as Perfect Personality and as Creator of human personality; may we also see that He is our Heavenly Father? What is the meaning of revelation in the light of Fatherhood? How does a wise parent reveal himself to his child? His method is primarily one of adaptation. In teaching the child about things and their uses, the father has been giving himself to the child, the larger gift, the richer lesson. This is a slow, gradual process, but it is the way in which revelation grows. At first it is as with Paul and the early church, "I have fed you with milk, not with meat." Greater revelations come as the human spirit prepares itself for such a revealing.

As Epictetus wrote: "If a person could be persuaded of this principle (Divine Fatherhood) as he ought, that we are all originally descended from God, and that He is the father of men and gods; I conceive that he would never think of himself meanly or ignobly."

Approaching the meaning of God in the light of personality and human suffering, Professor Boodin writes: If, in the struggle in this mortal world, man "has caught a glimpse of eternal meaning in the flux, and realized the vision of beauty even for a moment, he has proved himself superior to the course of nature. It is in his very tragedy that he takes on a divine

quality. His suffering and pity open up a vista into the meaning of life - the meaning of God. It cannot be that a soul, thus devoted to the service of the Eternal, shall altogether die. Since God is creative Spirit, the conservation, as well as the bringing to birth of spirit, must be His Divine concern. If the realization of spirit is of supreme significance to the Eternal Spirit, then this Spirit must save within the realm of spirit, though not in the world, whatever is significant of spirit. God must be a Savior as well as a Creator the function of Savior is the final cause of the process. God creates in order to save."⁽¹⁾ The marvelous capacity of the human spirit to create, and to reign over the world, is explicable only if the Perfect Personality is the guide and aid. He is a God to whom we may freely submit our will. In Him, and in Him only, can our lives be fulfilled.

Through personality God reveals Himself as the Perfect Human; the Living God, both transcendent and immanent. He is creative, He is moral, He is personal. He is our Great Companion.

God incarnate in man:

"Our regard for truth is in reality a part of ourselves, and we cannot escape from it anymore than we can

(1) Boodin, J.E., God, p.188

jump out of our skins."(1)

The God of Personality is a God who uses all His efforts in redeeming lost spirits. "The supreme, the infinite tragedy for God must be that a soul by its own blindness and perversity refuses to be saved. The saddest thing in all the world is the cry of a lost soul."(2) "If you would inherit eternal life you must be born again." In these words Jesus expressed the eternal truth of human personality's development. Freedom to rise out of the prosaic, common life of the unseeing self comes through being born again into the life of the Spirit. "It is only as creators, in the spirit of the Creator of the ages, that we can be saved."(3) Because He is with us and in us we are with Him and in Him - together through life of mortal beings and the eternal life of the Spirit.

"To represent the Divine," Sabatier writes, "man has never had any but the resources which are in himself."(4) The God of Personality is a God who must be felt within the heart - not as an object outside. If He were an external, men might find themselves without His presence at times, but the recorded experience of men down through the ages tells us that they have

- (1) Haldane, J.S., The Philosophy of a Biologist, p.116
- (2) Boodin, J.E., God, p.200
- (3) Ibid., p.200
- (4) Sabatier, A., Outlines of a Philosophy of Religion, p.102

ever been haunted, pursued by that great Eternal Spirit - God. The Psalmist expressed this in those words, "Whither shall I go from thy spirit, or whither shall I flee from thy presence?"(1) Because God is within the human personality He remains close to us at all times.

"I fled Him, down the nights and down the days;
 I fled Him, down the arches of the years;
 I fled Him, down the labyrinthine ways
 Of my own mind; and in the mist of tears
 I hid from Him, and under running laughter.
 Up vistaed hopes I sped;
 And shot, precipitated
 Adown Titanic Glooms of chasmed fears,
 From those strong Feet that followed, followed after.
 But with unhurrying chase,
 And unperturbed pace,
 Deliberate speed, majestic instancy,
 They beat - and a Voice beat
 More instant than the Feet -
 'All things betray thee, who betrayest Me.'"(2)

We can no more escape from the Presence of God than from ourselves. He is within us.

God knows our every move and motive and is an unbiased observer and judge. He needs men to cooperate with Him in finishing His, as yet, uncompleted, moral world.

(1) 139th Psalm

(2) Thompson, F., The Mound of Heaven.

Part II

THE GREAT REVEALING PERSONALITY

Chapter IV

JESUS CHRIST

"The glory of God in the face
of Jesus Christ."

The supreme revelation of the incarnation of God in man is in Jesus Christ, who was a genuine revelation of God and man. "The Father and I are one." In the larger gift, Jesus Christ, God made Himself unmistakably manifest in human kind. Jesus, the Son of God, gave to all sons of God true knowledge of His nature as he walked and talked with men, and has continued to abide in the hearts of men to this day.

"In the beginning was the Word,
and the Word was with God, and the
Word was God. The same was in
the beginning with God. All things
were made by him; and without him
was not anything made that was
made. In him was life; and the life
was the light of men
And the Word was made flesh and dwelt
among us (and we beheld his glory,
the glory as of the only begotten of
the Father), full of grace and truth." (1)

In the Logos theory, which is found in the Gospel according to St. John, we have the concept of the

(1) John I

Eternal Spirit of God, found throughout the universe, as being brought to a focal point in the personality of Jesus Christ - "God in man eternity in time."

Through Jesus' personality we are able to see the meaning of God in human life and His nature and character.

Many manifestations of the Divine light have shone to bring men to a consciousness of the darkness in which they live. Some have been greater, some lesser; but the most brilliant and illuminating of all is that of him who dared call himself the Christ - the Son of God.

"It is in Jesus of Nazareth that history gives testimony of the presence of the Divine in the human at its best. In him we have the miracle of the ages; that is, God incarnated, eternity given form in time."⁽¹⁾

Until Christ came, the goodness of God reached human thought only partially, being but darkly understood. In the life of Christ we have the full light of God. The master personality, Jesus, was such because he achieved it. Many Christians, past and present, have been prone to set Jesus apart from any and every other and point to him as a remote ideal, formed by the

(1) Rembao, A., Lupita.

hand of God and set apart as a pattern for men. We do see the hand of God playing a very definite part in the moulding of the personality of Jesus; because Jesus himself so disciplined his life that it was constantly attuned to his Heavenly Father. It is also true that the life of Jesus does remain as an ideal pattern for the rest of mankind, but that is likewise because Jesus so disciplined his own life that his personality became the ideal of the ages.

As Jesus grew in the consciousness of his own selfhood there was an accompanying consciousness of a great task to which that self must be wholly given if it would develop to its fullest possibilities. Self-consciousness made him aware of his inheritance as a child of God, and that inheritance became his obligation as a servant of men. As his own self-consciousness was vivified it led in direct proportion to self-surrender. Self-surrender led in turn to a keener self-consciousness, and the process became a growing one until in Jesus Christ we see God revealing Himself most fully.

God bestows on man many faculties, and the ability to encounter countless experiences; the ability to unify these faculties and experiences is achieved by each individual as he consciously expends effort in that

direction. In this Jesus made the greatest achievement; for he formed his principles and made his life harmonious with them. In turn his principles gave him unlimited freedom. The freedom which makes great personalities is gained only after one has achieved a series of right relationships. Right relationships are made after a period of struggle. Jesus passed through these struggles and emerged victorious from each. Three very definite victories were achieved by Jesus in the matter of right relationships, each of which added weight and power to his personality. The first of these was his relationship to God. He accepted the premise that God was a God of love. If that be so, the world could find love only as it followed God's will. He entered life with a receptive attitude toward God, always hearkening to His word and, as that voice called him to complete self-surrender, he emerged saying, "Not my will, but Thine, be done."⁽¹⁾

Closely akin to his relationship with God was that with his fellow-men. He had achieved a relationship of sonship with God, but he recognized that this was not for himself alone, it was God's purpose for all mankind. This fact called for further surrender on the part of Jesus. He had to surrender himself to every living

(1) Matthew 26:39

person as a brother. He did it gladly, recognizing all as children of God.

In the struggle with himself he recognized the soul's supremacy; and because he did, he had once and for all either to redirect or to say no to the baser bodily passions. In each instance of self-surrender he gained greater freedom. It was thus that the master-personality was achieved.

The worth of Jesus' personality, as is indeed true of all personalities, is to be determined by the thing for which he lived. Its worth, however, was not merely a gift; its worth came as a result of complete surrender to one great cause, which cause was definitely advanced by the impact of such a personality as expressed in living. Others could not help but see, and become aware, that here they were experiencing the god-like life. The dynamic force of his life was love, a love that became a mighty power, changing the lives of individuals who were held in its grasp. "His sense of seizure by God and his feeling of absolute surrender to the omnipotent made possible ranges of experience unattainable by common mortals."⁽¹⁾

Jesus was an explorer of new realms, a sounder of new depths. He pushed through the thickly tangled

(1) Case, S.J., Jesus, a new Biography, p.241

underbrush of human experience and passion and emerged in sight of a new and grander horizon. When he had, himself, visioned the new horizon he said, "Follow me." He did not ask men to go where he had not gone, he did not ask men to do what he himself would not do. This life of enthusiastic and determined action produced in Jesus a great personality and a greater revelation of the Perfect Personality to all men.

The study of his life shows that he stood in unique relation to God, and gave unique expression to His character and will. Studies in Christianity give evidence that in Christ the living God stands expressed more fully than elsewhere, and that knowledge of Him legitimately obtained is true knowledge. The heart of what we call Christian revelation is in Christ.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."⁽¹⁾

Jesus was highly practical, always saying, "This do and thou shalt live," always speaking from well developed and clearly formulated religious ideas. He taught the loftiest ethics that the world has ever known. "There is nothing simple about Jesus except the language he uses to express his teaching."⁽²⁾ He

(1) John 8:31b-32

(2) Van Buskirk, W.R., Saviors of Mankind, p.359

leads men into the realm of universal truth - truth that must be faced by any man who sincerely tries to solve the spiritual and social problems of men. Following him we share in his certainty of eternal truth - certainty that is possible only to the personality that has received truth from the Perfect Personality.

Jesus' thought/^{was}not static nor wooden; it was a living force that made everything its own. He fought his way through until he had reached conclusions which were grounded in eternal reality, and then proceeded with confidence and authority. He was a man of action. He walked and lived among the people, and because of his concern for people and their lives, was able to change public opinion and to found a new epoch in human affairs.

His teaching was dangerous, and of this he was conscious: "Think not that I am come to bring peace upon the earth; I come not to bring peace but a sword," a sword not of steel, but of truth. He was an innovator who dared proclaim a saving wisdom among men. As the brave soldier on the field of battle meets death with his sword in hand, Jesus met death with a vision in his soul.

To Israel he spoke words of warning and gave instructions saying, in effect, 'adopt the attitude of God

toward friend and foe.' "He maketh the rain to fall upon the just and the unjust, and His sun to shine upon the evil and the good." By achieving perfect love Israel could save herself.

Carrying the principles of Judaism to their logical conclusions and relating them to his vision of "the way," he saw clearly that he had reached the goal to which all revelation led. The receiving of the vision was but a step away from the sense of obligation which compelled him to seek and to save the lost. Jesus saw that the truth by which men live comes not through material things but through the Spirit of God working in and through men. It comes to men by way of personal discovery - as a religious experience.

"We can tell too much, yet reveal nothing."⁽¹⁾ Jesus sought to lead men closer to God through a better understanding of His nature and character. When he had finished his course, the greatest chapter in revelation was finished. Nowhere else is the certainty of the nature of God stronger than it is in the person of Jesus Christ. In the light of the ideal, our God is seen to be the God of hope. Our moral ideals, our Christian ideals for life are the imperfect images of His design in our being, His purpose concerning our

(1) Van Buskirk, W.R., Saviors of Mankind, p.375

life.

In living his human life, Christ gave expression to the character of God, so truly and fully that men who knew him well had no need to say, "Show us the Father." His character is the character of God. In particular, Christ showed men what attitude of mind and heart God held toward them, and consequently how they should feel toward Him. How God feels toward us is what we need to know; and Christ convinces us that God feels toward us as he himself felt. God's attitude was truly represented by his own; consequently, they might feel toward God as they would feel toward him when they rightly understood his mission and responded to his holy love. IN CHRIST THERE WAS A GENUINE REVELATION OF GOD AND A GENUINE REVELATION OF MAN.

Through the inherent, propelling force in Christianity, which it received from the master-personality, Jesus Christ, as a revelation of God, Christianity has moved through the ages - ever onward and upward. The personality of Jesus Christ has been the most creative, cleansing personality that the world has ever experienced. Where his spirit goes there follows release from enslaving chains, and freedom that makes for the more abundant life. Sin and disease, corruption and vice, and wickedness and hatred have been dispelled

wherever his personality has been felt - wherever this revelation of the Perfect Personality has been made known.

In Jesus Christ, our Lord, we have the great living answer to the question, "What is revelation?" It is his vision of the Eternal Father, his vision of the divine order of our world in sonship to God and in Brotherhood to man. Now we dare believe that God is light and in Him is no darkness at all; that in His supreme Son we have the light of the world and that those who follow him shall not walk in darkness but shall have the light of life.(1)

(1) Gordon, G.A., Revelation and the Ideal, pp.1-19

Part III

LOOKING TOWARD FARTHER REVELATION THROUGH PERSONALITY

Chapter V

MODERN DEVELOPMENT OF THE PERSONALITY CONCEPT

In a day when it has become unfashionable to speak of having a soul it is necessary for men to use other symbols to express the spiritual entity which they find as a part of their nature. With the social, political and religious unrest of an age that has been released from philosophical, theological and scientific prison-houses - an age that faces no barriers of dogmatism which they feel must be respected - has come a new interest in the well-being of the individuals that make up the social group. Social psychologists have given a large emphasis to the concept of individuality in its outward forms. They have talked largely about the condition of the instrument (the body) that is used to express personality but have been unable to come to grips with the reality of personality itself. However, the need for well developed personalities and a regard for their worth has crept into the thinking of all phases of modern life. In many cases the term has of course been discredited; but the reality is there never-

theless.

Jesus taught those who heard him to respect human personality; for he believed that it was the most valuable thing in the world. Through our educational system has come increased emphasis upon respect for personality - the moral worth of others. Education, we have come to see, consists in bringing out what is in a person and not in pouring something in from the outside. If we are to build a great civilization - if we are to build a community of creative spirits - it will be through inspired persons, and it will be made up of active, creative personalities.

"Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work for his good pleasure." (1)

Recognizing his own sonship, Jesus accordingly affirmed the fact that all men are, or can be, sons of God. He gave the criterion for sonship as doing the will of the Father. "To as many as receive him, to them gives he power to become the sons of God." The kinship and the cooperation between Perfect Personality and human personality helps us to see the inseparableness of God and man.

The royalty, the moral worth, the divinity, which

(1) Phil. 2:12-13

man possesses in the light of developed personality should lift each who glimpses it, forever above the narrowing, degrading phases of life. We are working in partnership with God. If I am a human person, a personality, I have responsibilities and opportunities that give me freedom to live the godlike life.

Jesus tried to get men to see their own potential worth and consciously to develop it. He saw the divinity that resides even in the lowliest of men; though sometimes it is nearly dormant; and because he perceived this, he was able to see something of good in all men and to work toward releasing them from those things which kept them in fetters, bound to the lower way of life.

When the full implication of the meaning of human personality dawns upon the minds of men, human life can no longer be regarded as cheap - a pawn to be used as a means to some end. Through personality we see human life as an end in itself. The possibilities of human personality have not been more than glimpsed; yet many have caught sight of it and are seeking to discover the deeper implications for life which are inherent in it. When we begin to see our own personalities as akin to the Perfect Personality, limitations recede and unlimited freedom for growth and meaning open up before us.

The crass materialism of today has not and cannot give men that by which they can live in any full sense. "Man does not live by bread alone," is a truth ever forced upon the active, thinking mind. Unless a man's philosophy of life can take account of the deeper, the more abiding realities of his own nature, he only half lives - a kind of pseudo-death. Where the spirit of man is left unnurtured and the light by which men walk is kept veiled, a man is of no great worth either to himself, the society in which he lives, or to God.

Personality we see as a growth - a development - an attainment, in which we actively engage. It is a life-long process in which the ever continuing experiences of living are woven into a purposeful life. Personality is attained in a social situation. The relation between the individual and society becomes a vital issue, which, understood in terms of personality, brings both into effective, and creative cooperation. We have dealt, to some extent, with the part that society plays in the development of personality - the intercourse between persons in common endeavor and purpose as a moulding, shaping force in the developmental process. Society, we recognize, is made up of individuals - persons or potential persons. To put it more vividly, society is a group of spirits or potential

spirits. To overlook persons and to fail to make place for them, we are coming to see, is the grossest kind of social sin, and for any individual person to force himself on society in any form of limitation of others is to defraud the rights of personality.

Personality is seen engaged in action and creation. This activity and creativeness is one of the most universal attributes of developed personality. In this each person manifests his or her own right to freedom. Creation is the prerogative of freedom. Personal freedom is not out of keeping with the good of the whole of society, but is an absolute necessity to it. Unless men can and do live creatively, human life becomes nothing more than empty existence at best, and a lower than animal-life at worst. In order for humanity to progress it must have dynamic, and as the greatest teachers have taught, and as history bears out, this dynamic, forward movement is initiated by personalities. What we have today we owe to creative personalities and the hope of tomorrow lies in them. Personality creates and adds to what society, through its culture, has preserved from the past. This the person can do and does because he recognizes his own worth, freedom and purpose, and that of other persons. Personality, if it is true to its nature, can never

work for selfish purposes. In losing itself for others it saves itself, and this is the only way it saves itself, for all are a part of the Perfect Personality upon whom they all depend for strength, guidance and inspiration.

What a society, what a world, would we have if all men could catch a vision of the meaning of their own personalities! The mind fails to grasp all that this ideal covers; the heights to which it reaches, the possibilities which it unfolds. It can mean nothing less than God coming into the world - His will done in earth as it is in Heaven - the community of God on earth. Jesus dared dream and try to get others to follow him in his dream of the greatness of men who had made their wills over to God's will. Personality means seeing others as God sees them - the perspective of Eternal things that was possible to the mind of Jesus. A world of men like Jesus would be God's world indeed. This is not beyond the hope of him who put it into the hearts and minds of men to be perfect, even as the Perfect Personality is perfect.

The Christian way has been taught and preached, and more significantly, lived by many for the past nineteen-hundred years, and yet it is only with greatest effort and slowness of understanding that the world

becomes aware that Jesus talked about and lived the life possible to personality. The fullest meaning and the highest concept of personality is in the life of Jesus Christ. The body is an instrument of personality, useful and necessary for its expression in the worldly realm. Jesus certainly did not despise it, but he did require us to see that personality (spirit) must dominate.

The modern concept of personality has put into new form the age-old truth of the spiritual significance of life and the part that it plays in the living of life. Its implications reach out into every field of human activity and declare that the individual must rouse himself from the slumber of the clod-of-clay existence which he practices; allow the abiding factors of life to come into play in his own life - that he may live abundantly for himself, for others, and for God, his Father and Creator.

Personality sets forth the true dignity of man. Each man sees himself as possessing eternal value and reality. Deep within him he is great with divinity. The heights to which a man may thus attain - the spiritual greatness which he may be able to make his own, are beyond estimation. He knows what he is and from whence he came. Perfect Personality as Father is the

very essence of his conception of God. The concept of human personality and Perfect Personality imparts to Fatherhood a meaning dear to the hearts of men.

Fatherhood-Sonship.

In the heart of the idea of sonship is the concept of brotherhood. If I know myself to be a son of God; then all men are sons of God. Each man a living person - that is the way a developed personality looks upon society. Furthermore, personality does not stop at national boundaries. Through our relation to the Perfect Personality we see all men everywhere as standing in the same relationship to God as we, and as having the same eternal worth and values as ourselves.

Man in God; God in Man. So startling are the universal implications of personality that it becomes the very key to our international affairs. Through a common kinship to the Creator of spirits, all men are one, regardless of tongue, color, or race.

To deny the Perfect Personality is to question the reality of our very self - our best self. The world has need of my best self and I am only destroying my self if I am disloyal to my obligation. There dwells in us all a royalty which the world is waiting for. Man is, indeed, a little lower than the angels. We may come together in the spirit of the greatest personality

that has ever lived, Christ Jesus, and, as personalities, commune with our Father. All around the world men bring their best selves to commune with the Creator.

Personality makes the deep, the eternal things, in life paramount; for through it we are born again into life. It is a spiritual birth whose light floods a man like the blazing sun and the fresh morning air of a summer's day. Life and light; the light that lights upon the face of a human personality; life that has a sky and a reality so vast that it may become eternal as the Perfect Person is Eternal.

Chapter VI

THE RISING PLANE OF REVELATION

With an ever increasing emphasis upon personal development and the enlarging insight into its meaning that follows, there comes a renewed interest and belief in revelation. Personal experience must either all be regarded as valid, or none. The experience of God within ourselves is a part of the whole of our experience. Revelation looked upon in this light is not, as was said above, instruction from without, objective, but is an educational process that comes from within, subjective.

Because of the anti-intellectual connotations which revelation has so often held for a large number of people, anything having to do with the idea of revelation is at once a closed subject, not acceptable to the tutored mind. Revelation has fallen into disrepute, in theory, because those who have been interested in upholding its validity have so often made claims for it which are at once repellent. Yet the fact of revelation, not being dependent upon the intellectual acceptance or rejection of men for its existence or non-existence, has never ceased to be a factor in the personal lives of men and women. Some have called it intuition, others insight, while still others have looked upon it simply

as mental agility. Human experience never ceases to be significant and God never ceases to reveal Himself through human experience. It is the way to ever completer revelation.

At a time when experience has become almost the sole criterion for the validity of any and all things, it is interesting to see that the revelation of God in the hearts of His children is finding its place in life. This concept of revelation is certainly not that which has been commonly held, but it is none-the-less revelation; and to be dogmatic for the moment, it is the only form of true revelation that has ever been. From a place in some out-of-the-way corner of neglected thought, revelation has been transferred to the place where we live most fully. Such a transfer has given a general uplift and health-giving effect to our view of revelation. No longer can we look upon it with doubt and suspicion - no longer can we relegate it to the realm of things queer and off-color. Revelation cannot be looked upon as something outside the pale of human experience which is inaccessible to all. It is within the natural, continuous experience of human personality.

If revelation is the common experience of normal personality; then we can expect to see it given a larger

and a more influential place in the lives of men as we come to understand ourselves and others as personalities. As persons, conscious of their relationship to God, continue to experience that Perfect Personality in their own lives, His nature and character will be more and more real to them. It is as we experience God that we come to know Him and to learn His will for us. It is not a thing which can be taught but rather a thing which can only be taught about.

No one has a monopoly on experience. Men may hold a monopoly on material things, but the greatest things, which are spiritual, are free to all who will take and use them.

God is not a mathematical fact, nor is He a logical formula, He is the living Person whom we experience in our own lives. We cannot define or analyze our own personalities in the confines of the test tube. How much more is this true of God! Men of great mind and spirit have formulated thought-provoking theories for the proof of God's existence, all of which are useful but none of which can compel one to believe in His existence or experience His reality. They are conclusions to which I can give intellectual dissent or assent but they do not make Him live for me. (Need it be said that the God of Man can never be any other

than a living God?). For God to be real to me, for me to know God and find life in Him, He must be within my own personal experience. The God of experience is God revealed through personality. He is all that I experience Him to be.

Revelation is a product of human experience. It is consistent with human experience and it is as true as human experience. Revelation comes as persons are ready to receive it - or to put it another way, the more highly developed the personality is, the greater the revelation. The outstanding revealing personality of history gives proof for this statement. As individual persons come into the realization of their own personalities, there comes a revelation to themselves and for others. To the first the revelation is immediate; to the second it is seen in the life of another.

Revelation is not necessarily limited to only a few. It is open to all who will seek to develop into personality-consciousness. Personality-consciousness can stop short of nothing less than God-consciousness. Revelation through the personality of men everywhere is the channel through which God reveals Himself to men. If a man has no knowledge of God "let him see to it." It is those who are spiritually aware, whose hearts are attuned to, and ready to receive knowledge of the

highest good, who add to men's awareness of the nature of God. If a man closes the windows of his soul so that the pure light of God's love does not flood in, or perhaps, has never allowed the clay-shutters of a material world to be removed from his spiritual eyes, he can hardly understand the language of those who live "near to the heart of God."

Revelation, then, comes through God's activity in the lives of men. All that is good, and true, and beautiful bears evidence of God in the world, but these do not carry to us the thing which we need to know most - the character of God.

Within the concept of personality revelation comes into respectability again - it becomes the sublimest thing in life. The truth of revelation is the reality of one's own life - there it is found and there it is demonstrated. Seeing God in one's own personality and that of others, all men are brought closer to God and God is brought closer to them. God fills the world. The truth by which men live and climb toward higher planes of life is the revelation of God. Revelation no longer precludes the activity of mind - it makes full use of it.

From this point of view man is seen passing through many, many rising levels of concepts concerning the

nature of God. The Christian God of love is the final truth attained. It is love that moves men to the greatest and most richly resultant acts - calls out the best that is in us and acts as a cohesive force that overcomes individuality and moulds it in accord with the God and Father of all human spirits.

The view of revelation through personality plainly implies that each person, being a son of God, as a spirit, has access to his Creator through the common bond of spiritual kinship that holds them forever together. Men come to know God in their own right, revealed through their own personalities. This is the way that great revelation has always come to men. It is an open door through which no man is barred from entering if he has received and continues to hold the spiritual insight, which is within the immediate control of every human individual. Not to all men does the full revelation of God come, but through the eyes of personality we see it as an attainable goal toward which every soul may strive.

There is nothing quite so striking, perhaps, in the study of religious literature as the continuous, constant change, growth and development that has taken place in men's views of God. From the most primitive superstition, through animism, materialism, anthropo-

morphism, and law, men have followed along an ever rising plane of revelation; until we have in our Christian day reached the highest plane of revelation - the moral, ethical God of Love. God has ever been the same but men have had to struggle long and are still struggling to draw ever nearer to the truth of His reality. In accordance with the ever rising plane of revelation has been the continuing elevation of human life. God cannot be less than the best of men, and men cannot be satisfied to live below the highest level of life which they know. God revealing Himself to all men who have attained personhood, through their everyday experiences of life, shows Himself to be a living God who wants the best that is in us to thrive and enrich itself still farther. He is a God who is ever with us and who makes known His nature to men through the unfolding of human experience. With the unfolding of personality comes the unfolding of God. A glance at history shows us the constant, onward, upward movement of life - personality becomes more and more predominant - animal characteristics are subordinated and men free themselves to go from more to more in their knowledge of God.

As "the down-reach of God and the up-reach of man:" Revelation is accessible to all men. The soul must be ever open to receive the greater realities that

God is ever seeking to bring to men. This involves a mutual process of impartation and reception. In the subtle interchange of truth between the Divine mind and the human is the inmost secret of revelation.

The Promise of Tomorrow

If we were to select a slogan for our time it might well be, "EVERY MAN A POTENTIAL PERSONALITY." Like the industrialist who agrees, in theory, that laborers should be given higher wages and better working conditions, but does not apply the principle, we will all agree that all men are potential persons, even though some have not more than gotten over the threshold, but in practice we ignore the fact and minimize as much as possible anything that they might have to contribute to the personal realm. We have spoken, at great length, of the possibilities of personality, but we do not overlook the fact that we have our frailties. At times we find ourselves living far beneath the level which we know to be best. It continues to be difficult to live on the highest plane that we have discovered to be open to us and we find ourselves most often below the best. It is ever thus with ideals - they recede and ever beckon us toward them. Perhaps our greatest failure has been in not daring to put our dreams into

practice.

Through overeagerness we may easily misinterpret the meaning of revelation through personality in the future; so it becomes dangerous to truth to make statements concerning things which have not yet come to pass. Yet, with what we have before us, taking the best and not being blinded by our failures, we are immediately aware of the possibilities of continuing development in the future. This is a developmental world. It will continue to be so; for to discontinue now would be to nullify all that has been put into development in the past. In our space-time concepts we see all things developing from the low to the high; from the simple to the complex, and from the almost valueless to the most worthwhile. We are not the slaves of a past lower and less than we; for what we are today stands by the test of today's merit and not by the measure of an age long gone by. We see ourselves as products of the best of the past and not of its worst.

Believing in development as the process by which God acts creatively in the world, the Christian religion has ever striven to get men to look for the best that is in themselves and others, and upon this heritage of the past to build their lives as on the solid rock. It is often true that we realize our best selves through



others - those who call out the royal that is in us and put it to work in the world. We who profess to be followers of "the way" have found ourselves through Jesus Christ and have seen that, through an activity that takes in the well-being of others, we come to our fullest realization.

The promise of tomorrow, however distant, is that all men will achieve themselves and live the life of personality. With God all things are possible, and to men working with God all things become possible. The dawn of a new day can be seen on the far horizon, a day when men shall have risen out of the ways of the earthy and have found the deeper realities of life - those which are spiritual. This study, it is hoped, gives reason to believe that personality is the medium through which knowledge of the Perfect Personality comes; which directs and guides, and gives strength to make the ascent. Steep is the hill and rugged is the way, but brave souls have made their way upward toward the summit with joy and gratitude.

Personality-consciousness puts a sky over our lives; a heaven that is full of meaning and hope, and a God who is solicitous for our spiritual welfare. It opens the door that discloses the vista of eternity before us. How long will it be before mankind sees its

true worth and reality? Century after century will be required, no doubt. The mills of the gods grind slowly. We must keep our eyes facing forward to what the future holds in store.

Personality is life and its presence in all men can mean nothing less than a "new heaven and a new earth."

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